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The Migrating Nations: America's Opportunity

By BISHOP E. R. HENDRIX, D.D., LL.D.

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INTRODUCTION.

The United States' recent immigration, in number and character, is without a parallel in history. In 1907 she admitted 1,285,-349 aliens, representing forty different races of people. These foreigners in our midst constitute both a peril and an opportunity. Foreign in ideas and ideals, segregated in the large cities, and dominated by political bosses, they are a menace to our free institutions. At the same time they are the men from Macedonia, whose presence and conditions make mute appeal to our Protestant Christianity: "Help us ere we die."

In "The Migrating Nations: America's Opportunity" the author manifests an optimism that is born of faith in God and his direction in the affairs of men. With the grasp of a Christian statesman and vision of a modern prophet he sees in the mighty movement "America's opportunity" for the furtherance of the gospel. Americanized and Christianized, these aliens will return missionaries to pagan and papal nations.

Always thoughtful to the thinking, in this new contribution to our missionary literature Bishop Hendrix is profoundly thought-provoking. With a wide range of reading and characteristic investigation he searches for causes and traces with the pen of a ready writer the providential courses of events.

JOHN R. NELSON.

THE MIGRATING NATIONS: AMERICA'S OPPORTUNITY.

FOUR hundred years after the discovery of America, when we have had time to develop a distinctive type of civilization, when with multiplied millions of acres uncultivated, vast mines undeveloped, and the largest railroad mileage of the world and constantly increasing, alike in size and demands, and all soliciting immigrants from every land, we suddenly wake up to the fact that since 1820 more than 25,318,000 have already come, and that for the past three years more than a million have come each year. Even should the number not increase annually, we can readily see that with the natural rate of increase in our population it would take but four generations, or say one hundred and thirty-four years, for the population of the United States to reach 950,000,000—a population as dense as is to be found on any part of the planet to-day. Can we assimilate this immense population? Will we Americanize it, or will it Europeanize or even paganize us? When Great Britain and Germany each sent over more than two hundred thousand every year, there was so much already in common that the work of absorption and assimilation was less difficult, and we were unconsciously getting allies for the larger task of assimilating more than three-quarters of a million to a million annually, coming from a circle with Constantinople as a center. These are for the most part Russians, Hungarians, Italians, Greeks. The former migrations had made Boston an Irish city, St. Louis a German city, Chicago a German-Scandinavian city, and New York a Hebrew-Italian-Hungarian city. The Scandinavians already hold the balance of political power in Minnesota, North and South Dakota, and are very strong in Illinois, Wisconsin, Michigan, and Montana. These states have seventy-six electoral votes, and that fact may lead to a Scandinavian, born in this country,

becoming the opportune man always sought for at a national election. Although nominated by the political party in the minority, already such a man has been twice elected Governor of the great state of Minnesota largely through the votes of Scandinavians who cannot forget that both his parents were born in Sweden. The imperial commonwealth of Illinois had Altgeld as its chief executive at a time when the Governor was not simply the mouthpiece of the foreign voters, but apparently of socialists and even anarchists as well, defying the power of the Federal Government which had to be used to suppress the Debs insurrection.

I.

It must be remembered that in nineteen of our Northern states the number of the foreign-born and their immediate descendants exceeds the number of the home-born or native population. In some cities like New Bedford, Mass., and Milwaukee, the foreign-born make up eighty-five per cent. of the population. With her low birth rate among the native born and her high birth rate among the French-Canadians, the Italians, and the Irish, New England, the home of the Pilgrims, is fast becoming Roman Catholic. President Eliot told me some five years ago that he supposed that the majority of the population of Massachusetts was even then Romanist no less than foreign. Have we not more reason to fear the population whose center is Constantinople than that whose center is Peking or Tokio? The immigrants from Southeast Europe and Asia Minor are confessedly fleeing from religious persecution. Russia, with her attacks upon the Russian Jews, and Turkey's frequent persecutions of the Armenians, have led hundreds of thousands to seek an asylum in America. Doubtless they have come from good motives and with the kindliest feelings toward America. So, too, the hundreds of thousands of Austro-Hungarians and Italians are coming to America because they expect a kindly reception here in this "land of opportunity." America is the land of "Try Again" for people of every nation. A brave United States Senator, Hannibal Hamlin, and one who as Vice President presided over the Senate of which he was for twenty years in all

(before and after his Vice Presidency) an honored member, did not hesitate to declare, "Free immigration is the natural right of man." That does not imply that suffrage is too, for each nation can determine for itself its own voters; but the right of every man to seek an honest livelihood in any part of the world is denied only by despotic governments or by savages. The nations that recognize the unity of the race, that God has made of one blood all nations of men to dwell on all the face of the earth, have welcomed their brothers of every land, unless it appeared that they belonged to the criminal classes, or were unfit and undesirable citizens destined to fill our almshouses, or insane asylums, or prisons. It is the privilege of every nation to safeguard its own citizens against the physically or morally unfit. This is now being done by proper inspection both at the ports of embarkation and of arrival, foreign governments rendering, as does Italy, most valuable aid. The sovereign State must protect its own people against barbarism also, as we do in case of certain Asiatics and degenerates of every nation.

II.

Paul gave the true philosophy of history in his speech on Mars Hill when to the Greeks who despised the cultureless barbarians, whose very language was harsh, he declared: "God has made of one blood every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they may feel after him and find him." Alike the origin of men and their adjusted diffusion on the earth is God's work, that all men might find God. If there was a Babel with its confusion of tongues to defeat man's hatred and defiance of God, the heavenly Father never left himself without witness of his eternal power and godhead. By the very configuration of the earth, with its sentinel mountains and wide-separating seas, God determined the bounds of man's habitations until he could be trusted to make of these barriers bonds. The visitations of Providence in fruitful seasons or the denial of ample harvests has determined the times no less than the places of men's occupation

and habitation. Israel waited four hundred years to enter on the land of promise because the iniquity of the Amorites was not yet full. God guards the vilest heathen nation in its rights. Abraham could confidently plead for Sodom and Gomorrah before the Judge of all the earth, who must do right; nor did his prayer cease until it blended with the supreme and gracious will of God. Nor have any ever wept over the fate of the Cities of the Plain when the righteous Father gave sentence.

III.

The profoundest conviction of mind and heart is that God is doing the best possible for man. The earth itself is the temperate zone of the solar system. If we were only half our present distance from the sun, with its heat inversely as the square of the distance, we should have four times as much heat as now. At two-thirds our present distance we should receive more than twice as much heat. If twice the distance that we are now from the sun, we should have only a fourth as much heat. In any of these events the human race must perish. Any considerable change of the seasons or increase of the length of the day or night would change the destiny, if not cut short the life, of the race. The heavenly Father, who gave us our place in the universe, would have us ever remember that ours *is* a universe with a common center, where God has made of one blood all nations of men to dwell on all the face of the earth; but whatever their habitation, all are to share alike in the gospel. All things are thus *from* God, *through* God, and *to* God. He made men; he places nations, determining their boundaries and seasons; and the purpose and aim of creation and Providence is to unite all things in one. The human race is not orphaned and forgotten. The heavenly Father knows where all his children are, and would bring them all back to him. He would have the elder brother help, saying not, "*This thy son,*" but, "*This my brother*" has come again. In every false religion the element of selfishness controls, so that a god and a man make every other religion but one. The Christian religion requires three persons: God, a man, and his fellow-man. God is not a solitary being, and offers no solitary heaven.

The gates of heaven are wide enough for two, but not for one. Unless we can bring our neighbor, we have no promise of entrance.

IV.

Now there are choice temperate regions of earth as there are of the solar system. Lands of promise are these to which the less favored may at times turn for religious and civil liberty. Famine may turn them to the land of plenty whose fields the Lord of the harvest blesses that through them all the nations of the earth may be blessed. They come to help us till these fields and to gather in these harvests. Remember the stranger that is within thy gates, remembering that thyself wast also a stranger in the land of Egypt. "Say before Jehovah thy God, a Syrian and ready to perish was my father; and he went down into Egypt and sojourned there, few in number; and he became there a nation, great, mighty, and populous." Wherever Israel was, it was the land which the Lord her God had given her until she came into the land of promise, in order that through her all the nations of the earth might be blessed. Yet when Paul proclaimed the mystery which had been hid in God from the foundation of the world, that "the Gentiles were fellow-heirs and fellow-members of the body and fellow-partakers of the promise in Christ Jesus through the gospel," the Jews were everywhere ready to stone him. Peter dared not open the doors to the Gentiles until he saw the vision of the sheet let down from heaven and heard the divine command afresh which had been slumbering in his mind since Pentecost and the Ascension. So, alas, of the Church of God in all ages; she seems to think that the keys are to lock out rather than to open the doors unto the nations. She has forgotten the Lord's other sheep.

V.

God has made even the continents as if they were intended to help and not to corrupt each other when the time came for the nations to break over their barriers of mountain and sea. The stronger, by virtue of more favorable location, were intended to

help the weak. Asia has a pendant in Australasia where even now many Asiatics may be found, but, being without the true religion and its fruits in a higher civilization, they have no uplifting power. Europe has a pendant in Africa which she is both exploiting and Christianizing from her colonies as centers. The mountain ranges which largely shut out Hannibal and his elephants are now tunneled until there are no more Alps. North America has her pendant in South America which is almost her double, but being in the tropics needs both light and strength from the people of the temperate zones. Now the mountain ranges of Asia and Europe run east and west, protecting alike from the heat and the migrations from the tropics. The more favored people in the temperate zone of these continents move westward along their own parallels until the Aryan nations reach the Atlantic seaboard and ultimately cross the ocean to America. The mountain ranges of the American continent run north and south to bar Asiatic nations an entrance on the Pacific, but opening to the mixed races of Europe the immense plains east of these mountain ranges in both North and South America. The path across the planet seems marked out of God for the migrating nations. The very curse of confusion of tongues seems lifted when the oracles of God given through Hebrew prophets find in the perfect speech of Greece, the language of the literature and commerce of the world, a fit vehicle; while the wonderful Roman roads furnish the highways for the march of the conquering gospel. Then comes the great Anglo-Saxon race, with its colonies on every continent and its own language of literature and commerce, to teach civil and religious liberty in all lands. The Englishman is the pioneer, with the American a close second, in this great work of civilizing and Christianizing the nations. Our mixed blood in each case explains much of our power. "Saxon and Norman and Dane are we," sings the Briton whose aptest scholars have been those of the Italian Renaissance, as Chaucer and Shakespeare and Milton and Browning. The land of Dante and of Savonarola, of Leonardo and of Raphael and Angelo, has immeasurably enriched the barren isles conquered by Julius Cæsar.

VI.

Now history proper is the biography of states or of nations, both in respect of their internal affairs and in regard to their dealings with one another, whether those relations be warlike or friendly. Up to that time when political communities are formed whose rise, progress, and affairs as nations make what we call history, the consideration of man belongs simply to Natural History, or to that part or branch of it that we call Anthropology. We become interested in man's original condition and home, the time and mode of his dispersion, and the tendencies to group into more or less fixed communities. Genesis is an account of man's creation and of his families until the time of the great dispersion, when nations began to be formed; then come the names of the seventy nations which appear after the confusion of tongues at Babel. From these seventy nations, their migrations, their wars, their conquests, when reënforced by migrations and new conquests are planned, we have the beginnings of history. Often an entire change of national history follows large numbers of immigrants, as when the Medes thus reenforced from the East were able to undertake the invasion of the Assyrian Empire in force, and ultimately to invest and capture Nineveh, dividing the spoils with Babylon. Sometimes whole nations migrated and changed the course of history by their alliances. Sometimes a captive nation gave up her landed territory and changed to within the limits of another nation, consenting to fight her battles as the price of life, and to renounce an historic name as the condition of an alliance. Thus, whether by reason of war or famine, nations began to have annals as they changed their boundaries and often their entire homes. Empires were formed of combined nations until in times of later wars the nations were fused and welded under some imperial will, as Alexander's or Cæsar's. It is usually the breaking away from their original boundaries when these annals begin either by the incoming of captive peoples, whose vacated territory is colonized from a common center, or by the planning of yet fresh conquests by their combined armies. The individual family is of little worth in history, and only helps to make his-

tory in combination with other families that form nations. And nations changing their boundaries change the map of the world. The stories of the world's great wars are stories of such alliances. Europe has had few great wars between individual nations. It is the nations in commotion that make history, either by migrations or alliances

VII.

Now it is not only true that the history of the world begins with the migrations of the nations, but it is equally true that only the progressive nations migrate. The tropics have no history save one that is exotic, the story of conquerors from the temperate regions. Where nature supplies all the simple needs of human life, there is lacking the motive which comes from hunger or the desire to improve one's physical condition. If ever the tropics enjoy the blessings of a high civilization, they must come from without. The "big brother" must bring them to his "little brother." So it is with Africa to-day as Europe has planted her colonies on all her shores, and so the more interested the great powers in behalf of the wretched natives among whom the colonies have been planted. Egypt that was once a world-power is now little more than a province of England, but better ruled than in the days of her greatest extent and power. England, Germany, Italy, Portugal, and Holland, together with France, are giving Africa a new civilization until the Great Sahara Desert is being exploited in the hope of recovering somewhat of its glory, when a dense population once dwelt there. Africa, if left alone, would have continued her course of degeneracy and deterioration. Under English rule Egypt may again become the granary of three continents, as the stored and distributed waters of the Nile are turned into her ever-widening grain and cotton fields. More than we are aware the economic factors enter into the migrations of the nations. Famine in Palestine sent a future nation to Egypt to sojourn where they remained hundreds of years. A potato famine in Ireland sends to America immigrants by the hundreds of thousands. With every famine in Asia begins a new migration in that land of nations. Plenty invites as famine dismisses the moving nations.

Drought in western Kansas adds thousands to the population of Oklahoma, as better prices for farm stuffs and more fertile lands have shifted much of the population of New England to the Western Reserve of Ohio and to the great Northwest. God writes history with the migrating nations, and has done so since history began with her first great immigrant, Abraham, the Hebrew, "the man who crossed over" from Ur of the Chaldees to the Land of Promise. Lot, who was in his company, seemed content with the immigrant's usual motive to better his condition and his fortunes, while Abraham was never unmindful that God was leading him.

VIII.

The good seed have ever been "children of the kingdom." God's usual method is to scatter men and, if need be, nations. The Aryan or Indo-European group of nations tells of God's methods of husbandry when he would prepare Europe to be the future seed-plot of nations. Celts, Teutons, Slavs, Greeks, and Latins came from their distant home in the highland plateaus beyond the Caspian, while Persians and Hindoos sought new homes nearer the sea, safeguarded by mountain passes. Sometimes the nations are seed and sometimes they are soil. Just now, when the Sultan of Turkey forbids the preaching of the gospel in Albania that furnishes him his bodyguard as well as his prime minister, God has sent thirty thousand Albanians to this country to hear the gospel. Scattered children of Israel became seed and awakened universal expectation of the coming of the Messiah, who was to them the King of the Jews, but to others the Desire of all nations. So, too, the apostles and early disciples became seed as the winds of persecution scattered them into all the lands of the Mediterranean. Modern missionaries, too, are such seed, and enrich the soil of many lands with precious bones and blood, but saving many nations as well. The islands of the sea, where a century ago could not be found a Christian but where now cannot be found a pagan, have been transformed by the good seed which have come from Europe and America. The children of missionaries born in

heathen lands, and speaking the language with even greater skill than their parents, are an asset which Rome acknowledges beyond any that she possesses.

IX.

Now in early times nations migrated sword and spear in hand. They made homes for themselves by first destroying the homes of less savage and less powerful nations. Worshipers in Asia of the forces of nature which overpowered them, they came in contact in Greece with worshipers of man whose conquests of nature made new epochs, in time to be assimilated by them, until later, under Rome, they became worshipers of society, the organized State, the Roman Empire. But when the Roman provinces became part of a great empire, they began to learn of a greater than Cæsar, One whose throne was to endure forever, for the birth of the Roman Empire and the birth of Christ were almost synchronous. The empire began to decay, but the "City of God" continued to grow. The savage conquerors of Rome, the Goths and Huns and Teutons, were in turn conquered by the Prince of Peace. The very Holy Roman Empire changed its seat from the banks of the Tiber to the region of the Rhine, and Frankfurt rather than Rome became its capital, while Charlemagne became first the conqueror, then the civilizer, of Europe. Roman culture added to German strength made possible his mighty conquests. A new amalgam was formed when the Roman taught the Teuton both arms and letters, but far more when was given also the Christian religion. The woods of Germany, which had sheltered the wild worshipers of Woden and Thor, were to become the seats of the great universities which gave the world a Luther and a Melanchthon, a Neander and a Tholuck, a Leibnitz and a Goethe. Prussia, once the home of illiterate men clad in the skins of wild beasts which they had slain, was to become the most highly cultivated land of Europe.

X.

By virtue of the migration of the nations Ancient History culminated in Rome, and Roman History culminated in the rise

of the Empire. The nations were conquered under the Republic and fused under the Empire. There never was an empire that so united in itself the cultivated nations of the world as did the Roman Empire. The Emperor Augustus erected the Golden Milestone in the Forum to signify that Rome was the center of the world. All roads led to Rome, and distances were measured from that Golden Milestone. Over these wonderful Roman roads journeyed men of distinction to gain knowledge of the world. Roman legions were constantly recruited from the provinces on the Danube and the Rhine, in Syria and in Britain. Auxiliary troops were never stationed in their native cantons, but soldiers lost their provincialism of life and speech as they were sent to remote lands, proudly bearing the Roman eagles at their head. Their highest reward of distinguished service was Roman citizenship. Græco-Roman culture filled the Empire. The very language of Rome was more Greek than Latin, while the Latin tongue took the place of the native speech in the western provinces. In the common law Rome gave the world a mighty bond of union. The Roman spirit ruled in the domain of government and law, the Greek in that of art and science, and the Oriental in religion and life. The hand of old Rome was too heavy to rule until gloved with Greek culture and softened by Oriental religion. The conquered East brought her the true faith. One name, Jesus of Nazareth, on the tax list of distant Syria was to be the greatest name in Roman or human history; while a Jew of Tarsus who was born a Roman citizen, with all the privileges of Roman citizenship, was to be known when every Cæsar is forgotten, himself the noblest Roman of them all. One of her smaller provinces added this great luster to the Roman name and fixed this star of greatest magnitude in the Roman firmament.

XI.

Nor was the great influence of Italy confined to the days of the Republic and of the Empire. It was the Italian commercial cities that broke up the Dark Ages and gave to modern nations that impulse that set them forward in their career of social refinement and liberty. It is doubtful whether England would

have ever had a Milton had not Italy given the world a Dante. To Italian history and genius was due Shakespeare's Julius Cæsar, "foremost man in all the world," and the plots of his greatest dramas; while the Brownings sang their sweetest and highest notes under Italian skies. The canvas and marble of all nations are indebted to Italian painters and sculptors. Italians are still pronounced the brightest people in Europe. The modern Italian comes to us not with the sword of the Cæsars, but with the sickle and the pruning hook and the spade. The successor of the old Roman has become the modern road-builder of the world and the harvest laborer of two hemispheres. Moving freely between the continents, the Italian peasant (fit successor of the old Roman soldier) gathers in the grape harvest of sunny Italy and the coffee harvest of Brazil and the grain harvest of Argentina, all in one season. He builds our subways and tunnels and waterworks, and covers the continent with our railways. Obedient to orders, temperate, industrious, responding to kindness, peaceable, he is the most esteemed of all unskilled laborers. He may yet prove the greatest of American agriculturists in the East and South, as the Chinaman or the Japanese has done in the West, draining the swamp lands and gathering in harvests too bountiful to be saved without his labor. Even the Italian organ-grinder or fruit-vender of our streets is the successor of the Italian monks under St. Augustine, who came to try to make angels of the Angles that Gregory the Great so admired in the slave markets of Rome and would himself have fain gone to them with the gospel. America is *the melting-pot of the nations,* as was Rome in her day. Refractory metals are fused only by extraordinary heat. How diminutive the territory of Rome in her proudest days, and how small her population compared with our hundred millions on the mainland and in our island possessions and dependencies, where are represented nearly all the false religions of the world! Shall Islam or Christianity prevail in the Philippines? Shall the "Black Pope" of the Jesuits or Protestantism win in Manila? Shall Puritan New England become Papal? or New York become Hebrew?

XII.

"The dividing mountains and the estranging sea" have in a large measure ceased to be barriers between the nations. The very ocean has become a bond rather than a barrier, and the skillful spade of man is cutting canals where God made an isthmus against the time when men could be trusted with the explosives of modern chemistry to tunnel mountains and unite the waters of separated seas. These boundaries served their purpose in keeping men provincial when their ideas could not corrupt the whole earth. The discoveries of science, like the great productions of literature and the blessed gospel, are now for all who are able to receive them. Carlyle taught that the three great forces in modern civilization were the discovery of the uses of gunpowder, the invention of the printing press, and the spread of the Protestant religion. The one breaks down barriers by land and sea, and the other two are for the spread of the truth. The printing press and the discovery of America caught the attention of the world at the same time. But it took a hundred years after the landing of the Pilgrim Fathers, and more than two hundred after the discovery of America, before (aside from the Aborigines, who probably never numbered much more than now) we had as many as a half million of population in America, and those mostly British and Dutch colonists. The colonial expansion of the seventeenth and eighteenth centuries changed the whole aspect of the world.

The mediæval conditions so long prevailing in Europe, when the French Revolution shook all Europe and America as well with its motto of Liberty, Equality, and Fraternity, conditions that forbade people without special passports to pass from one parish to another, much less from one country to another,—these mediæval conditions disappeared in the movements of men as "citizens of the world," with the inherent right of expatriation soon recognized in all international treaties. Only the criminals must no longer find a Botany Bay in some distant land. The mentally or physically feeble destined to become imbeciles or paupers must be kept at home. Those suffering from deep-seated disease, if they escape the inspectors on the other side,

are sure of rejection on this side, and must be transported back to their homes at the expense of the ships which brought them to America. As many as sixty-eight to eighty thousand in a single year have been either excluded or rejected, despite the fact of being already provided with transportation. Only the fit are welcome. The tragedy of the rejected immigrant, when it meant separation of parents and children, has been known to culminate in self-inflicted death rather than face alone the untoward conditions on either side of the Atlantic. It is lamentably true that in the congested conditions which await the immigrant for the first year in America his moral and physical wretchedness exceeds that of his former home. Hundreds of thousands do not remain to become naturalized. Hard financial conditions have sent back not less than five hundred thousand within a year. At the same time we have not less than fifteen millions remaining, a number increasing rapidly every year, despite the considerable numbers who return home.

XIII.

Doubtless foreign nations reluctantly part with those fit for military service and the large number of males, sixty per cent. of whom are between fifteen and forty years of age. Every able-bodied man who comes to us represents at least one thousand dollars, being not only the amount represented by the cost of his bringing up, but the reasonable amount which during the rest of his life he is supposed to add to our national wealth, even as an unskilled laborer. By reason of that fact, his presence is sought among us and his family are made welcome that he may be content to remain. Steamship companies have thousands of agents in both Europe and America selling steamer passage, even on the installment plan, to be used either by the purchasers or those to whom steamer tickets are sent. While contract labor is discouraged by law, yet hundreds of thousands of immigrants are assured that, if they keep their counsel, plenty of work is already contracted for in the mines and by railroads in all parts of America. These stringent laws which forbid contract labor by immigrants leave from a third to a half of them to increase

the already too great congestion of our seaboard cities with their appalling vices. The "white slave" traffic, which lands thousands of unsuspecting girls in the disreputable houses of our great cities, preys constantly upon the immigrants, despite the rigid laws for its suppression. "All hope abandon, ye who enter here," another Dante might well write over the portals of that modern hell which receives into crowded city quarters a great mass of our immigrant population. The peril of America to the immigrant is often greater than the peril of the immigrant to America. If return is impossible, revenge is still possible. Hence the bomb and the torch. The socialist, and even the anarchist, finds the soil ready for his dragon's teeth in the hearts of the *discontented* immigrant. What we have welcomed as desirable citizens, adding to our wealth and the wealth-producing population of our land, may through mismanagement become a menace to our lives and property and to the stability of our government. American citizenship does not have the attraction which Roman citizenship had to the provincials from the Danube or the Rhine. What have we to substitute the "Bread and Games" which diverted the Roman populace from their squalor and wretchedness? A Pantheon indeed we have where all who have any religion at all can meet in synagogue or temple, for ours is a land of religious toleration. The Greek is undisturbed as he recites his Athanasian creed, and the Romanist can repeat his "Filioque" in every cathedral. But it is to be feared that millions of immigrants parted with their religious beliefs before leaving their native land. Anarchy and atheism are usually found together. Whatever may be true of a despotism or a monarchy, religion is absolutely necessary to a republic. Unless we can see to it that the religious well-being of the immigrant is safeguarded, we sow to the wind to reap the whirlwind.

XIV.

While Nature may be the revelation of God in space, History is the self-evolution of God in time. If the one shows God's natural attributes, as power and wisdom, the other reveals his moral attributes. History is not an organization; it is an or-

ganism, a growth from within, since all nations form but one family, having one origin and one destiny. History proceeds on an eternal and unchangeable plan of infinite wisdom, and tends like creation itself to a definite end, the glory of God through the free worship of intelligent beings. "The history of the world is *a* judgment of the world," said Schiller. It is not the only judgment, but it is *a* judgment, where nations receive even here their sentence of doom. There are not only dead nations whose death was self-inflicted, but there are moribund or dying nations whose cup is rapidly filling, like the cup of the Amorites which it took four hundred years to fill. God is pledged to no one nation, although he weeps over the chosen nations that have disappointed him when in them he intended that all the nations of the earth should be blessed, saying: "If thou, even thou, hadst known in this thy day the things that belong to thy peace! But now they are hid from thine eyes." God makes history through the migrating nations whose economic laws are in his hand. Surely he who cares for the migrating birds, giving them their meat in due season, has not forgotten his promise to man, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." The Good Shepherd still leads us beside the still waters and makes us to lie down in green pastures, for he has the whole earth to choose from when he would lead his flock into new pastures. His bow spans the whole firmament with its promise and pledge. And all of these changes of seasons and boundaries of residence are that men may seek after God, if haply they may find him. It was thus that Abraham, educated by a promise, led the first migratory nation of history to a land of promise where they found God, and led other nations to him. Every movement of the nations from the distant highland plateau of Asia has been toward God. The soil has often been brought to the seed and the sower has found the responsive nation at his feet, as when the Teutons conquered Rome only to be conquered by the Christian religion. False religions were segregated until the God of history could bring men together where the Sun of Righteousness was shining with healing in his wings.

XV.

It was God's messenger, that man of Macedonia, who brought Paul to Europe with his gospel that he might get ready a continent which no false prophet or pagan faith could ever conquer. Had the true faith been dependent on Asiatic peoples for its final spread, we might be stretching out our hands to Japan or China to-day. The great Sierra Nevada and Rocky Mountain ranges showed that God did not intend that it should come that way, but that we, with our great power of initiative, were to bear it to Eastern Asia. Despite the relatively few Orientals who have come to our Pacific coast, some of the best workers in China and Japan and Korea found Christ in this country where the soil had come to the seed. At a recent missionary meeting in Canton, where there were fifty Chinamen who were engaged in Christian work as native preachers in their own land, it transpired that twenty-five out of the fifty had been converted during their stay in America. Who can question that God had brought the Asiatics here that they haply might seek after and find God? The peril which we most need to fear is not the "Yellow Peril" of an insignificant immigration from Eastern Asia (not less than ninety-five per cent. of our immigrants have always been Europeans), which God permitted to come as the wise men from the East to the West to find him that was born King of the Jews and take back the news; but the White Peril, a nation, as Voltaire sneeringly said of the English, who imagined that God had become incarnate only for the Anglo-Saxon race. Infidelity that sneers at our selfishness cannot resist our true missionary spirit. Nations and religions perish as they become selfish. Why should not ours be the Land of Opportunity to the immigrant as it was to the colonist, to the persecuted of all lands to-day, as to the Huguenot and the Puritan of two and three centuries ago. Let us not through our selfishness deserve the curse pronounced upon Columbus by the Jewish mother because he had discovered America where her sons had lost their faith. Better far that they retain their old faith than to be robbed of all faith as if God had altogether forgotten them. God has brought them here that they may find him.

XVI.

It is but just in our estimate of the migrating nations, who come to us not as threatening armies or colonists consumed of land-hunger and swearing loyalty to a foreign prince in whose name they come to colonize our country, but coming as individuals and as families seeking freedom and fortune, that *we judge them by their best rather than by their worst representatives.* We judge a tree by its best fruit, not by what is worm-eaten and decayed. So should we judge men and women in whose language has been spread by thousands of agents (one company alone having thirty-five hundred salaried agents seeking steerage passengers) the news of our land of religious and civil liberty which welcomes the immigrant to our shores. There are no more devout people than the members of the Greek Church who are coming to us by the hundreds of thousands with their Greek Testaments. Let us remember that Hungary gave the world a Louis Kossuth, who both inspired the Hungarian people and was inspired by them. Bohemia gave us a John Huss and a Jerome of Prague, martyrs for the true faith. Poland gave us both a Copernicus and a Kosciusko. The Greeks, who are coming to us with that passionate love of freedom that has been the world's admiration, are the successors of a nation of believers in Jesus Christ, who in the long oppression of four hundred years since the Greek Empire fell, with the fall of Constantinople, has never given a single apostate from the Cross to the Crescent. Among other brave men that defended Constantinople were thousands of Venetians and Genoise. Brave Genoa, that was the defender of the faith in the East, was to furnish the discoverer of America in the West, who should take possession of the new continent with the uplifted cross of Christ. The millions of Italian Christians whose bones sleep in the catacombs of Rome, the stanch defenders of the Christian faith for centuries, send forth their successors to Christian America. We give them a welcome "in His Name," and send them back, let us hope, if they return at all, better Christians than when they came, and knowing more of the Christ who bought them with his own precious blood.

XVII.

Do the Russian Jews come in such numbers that in five years more enter our harbors than there are Protestant communicants on all Manhattan Island? Then let us remember Lord Macaulay's famous saying that "every country has the kind of a Jew it deserves." Russia sends us the Jew as she has made him; let us re-create him by our love of humanity, and tell him of the lowly Saviour already King of nations and destined to become King of the Jews. Remember that it was a scarred little Jew who gave the gospel to Europe, and who felt himself a debtor to Jew and Greek, to barbarian and Scythian, to bond and free, and as much as in him was gave the gospel to every creature. Let us look at the best and remember the best. Who ever saw a Jew or an Italian beggar? Who ever saw an abandoned Jewish wife or mother, or an abandoned or drunken Italian wife or mother? The Jews and Italians have charitable societies of their own to look after their poor in this country, and seek to distribute them to suitable fields. If only Jews appealed to divorce courts, many a judge would lose his bench and his judicial robe. Scandinavians, including all Norway, Sweden, and Denmark, were the first to espouse the cause of Protestantism and help to sing Luther's great "Battle Hymn" in the remotest forests and plains of our land. There is good in every land whose enterprising citizens or subjects seek an asylum or home in our own favored country. We will find what we are looking for in immigrants from every country, and it will be largely our fault if we do not make them what we wish them to be with our gospel. Whether they stay or return, they will bear for the future the seal and stamp of our association. For the most part we think that they have come hoping for the best that we can give them. Let them have our best—our Sabbath, our faith, our love of native land and of the home. Let them not be disappointed in our love and enthusiasm for humanity.

XVIII.

Now what can we do about the incoming millions of immigrants to whom our doors stand open? Can we blame them for

wanting to come to what we claim and they believe is the fairest and most promising land in the world, where they can worship God according to the dictates of each man's conscience? After excluding the weak in body and in mind, and members of the criminal classes, we have no excuse for refusing all who have a reasonable prospect of earning an honest living. To attempt to do otherwise is to violate our treaties with the different nations and to make possible the exclusion of our own citizens who may wish to reside abroad, and so endanger our commerce and restrict our culture and even the privileges of foreign travel, without a system of passports which would be oppressive, if not prohibitory. We cannot build a Chinese wall in the twentieth century when the last of the Hermit Nations has no longer such a barrier. The waters of the rivers of all lands mingle in a common ocean as the waters of the oceans mingle first in a common atmosphere before the rivers hurry them onward to the sea. Man is such an atmosphere, the medium of communication between all the continents, until humanity becomes the common reservoir and beneficiary of all the fruits of the soil, the loom, the intellect of the planet.

Is it too much to hope that here in America the Jew, our Lord's kinsman according to the flesh, may yet find the Land of Promise, because he here finds his Messiah? The Jewish population of the world is estimated at 11,585,202, and one-sixth of them are in America. We with our 1,777,185 are third in our number of Jews, being exceeded only by Russia with her 5,215,800, and Austria-Hungary with her 2,075,000. They are coming to us in such large numbers annually (153,000 in 1906 and 134,113 in 1907) that we will soon rank second in our Jewish population, with Russia's number ever decreasing in our favor. Our present Jewish population exceeds that of the combined Jewish population of all these countries, namely: the British Empire, Germany, France, Italy, Morocco, Turkey, Spain, China, the Netherlands, Denmark, Norway, Peru, and Crete. Boston has more Jews than residents of any other nationality, while in New York City alone there are 600,000, nearly twice as many as in the whole British Empire, which has only 361,638; and

more than Turkey, where there are 468,683—Turkey that embraces Asia Minor and the original home of the Jews in Palestine.

XIX.

Since we cannot stop immigration, or materially restrict it beyond what we are already doing, may we hope to regulate and assimilate it? Shall it be our menace, or shall we make it our opportunity? This is a question alike for the nation and the religion that has made us a Christian nation, as declared by our Supreme Court. Twice during the last decade, or a little more, our nation has had to confess to Italy respecting the treatment of Italians in New Orleans, and to Japan respecting the treatment of Japanese children at the hands of the San Francisco School Board, what for years we have been confessing to China respecting the massacre of Chinese by Wyoming and California mobs, that as a nation we cannot control the action of citizens of the states that compose our Federal Union. These citizens of the Union may precipitate a war as foreign battleships enter our ports and demand an indemnity, and yet as a nation we cannot regulate the conduct of the citizens of different states toward immigrants of the countries with which we have solemn treaty obligations. The great World-Powers are amazed at our weakness in *claiming to be a World-Power,* while unable to keep our solemn pledges of protection as against our own people whose acts of violence we can only apologize for, but not prevent. Not only may it be necessary to regulate immigration by a better system of distribution and thus avoid those congested colonies along both seaboards and in our larger cities, but new powers may need to be given to Congress that we may keep faith with foreign nations whose citizens and subjects we stand pledged to protect, as we require the protection of our citizens in foreign lands.

XX.

But more than everything else our Christianity is being challenged and tested as it has not been since the days of the Roman Empire, where like conditions obtained. No nerveless, vague,

effeminate religious teaching could ever have reached and conquered the subject nations which formed so large a part of the Roman Empire. Then faith was stronger than arms, and the nations which in time conquered Rome bowed before the conquering Christ. Even Gibbon cannot forget the saving leaven at work as he says:

> A pure and humble religion gently insinuated itself into the minds of men, grew up in silence and obscurity, derived new vigor from opposition, and finally erected the triumphant banner of the Cross on the ruins of the Capitol. Nor was the influence of Christianity confined to the period or to the limits of the Roman Empire. After a revolution of thirteen or fourteen centuries, that religion is still professed by the nations of Europe, the most distinguished portion of the humankind in arts and learning as well as in arms. By the industry and zeal of the Europeans, it has been widely diffused to the distant shores of Asia and Africa, and by means of their colonies it has been firmly established from Canada to Chili, in a world unknown to the ancients.

Gibbon was compelled to witness to the triumphant progress of a religion whose causes he could but inadequately explain. Lecky better explained it in his "History of European Morals," as he fixes our mind upon the pure and perfect life of its Founder. We can explain it better still by the presence with his people of their risen and living Lord, so far as they have the mind that was in Christ. Jesus needed to rebuke his own apostles, when they would fain have called down fire from heaven to rid themselves of an objectionable people, by saying, "Ye know not what manner of spirit ye are of." The Son of Man came not to destroy life, but to save it. The sword has been the weakness of Christianity, as witness the many Christian wars since the coming of the Prince of Peace. More Christian blood has been shed by Christians than by all the Mohammedan and pagan swords since Christ was born. Only a virile Christianity, patient through its abundance of life, not through its conscious weakness, can solve the problem of the mingling nations, whether in Europe or in America.

XXI.

What is to be the type of our American Christianity? Shall we be the Good Samaritan, or the selfish priest or Levite, to this

our fellow-being who appeals to us by his dumb lips which cannot utter a word of our language? Never in the history of the race has there been made such an appeal to Christians to quit themselves like men, and to be strong, as is being made to Christians in America to-day. It is an appeal for native land no less than for the nearly twenty millions of strangers who are to-day within our gates, to say nothing of Mohammedans and Buddhists and Confucianists and other pagans in our island dependencies. But most of all, it is an appeal to show a better type of Christianity than has driven millions of immigrants to seek asylum on our shores. It is ours to modify the Roman Catholic faith in this atmosphere of religious freedom so as to affect every papal land of Europe. It is ours to make the Jew have a different view of Christ after seeing more of those who call and profess themselves Christians, as some of the more intelligent have already frankly confessed. The very follower of Mohammed may here find the Father whom he has long since worshiped only as the Sovereign, and become zealous enough for the Son who has shown him the Father to seek to tell the story of a pure Christianity to a people who have only known a corrupt type. America has become the great missionary training school and missionary field of the world, since the sun now never sets on her flag floating in both hemispheres. "Far-called our navies melt away," but we dare not forget

> Beneath whose awful hand we hold
> Dominion over palm and pine:
> Lord of hosts, be with us yet,
> Lest we forget, lest we forget.

XXII.

It is our Protestant religion that is now confronted by the greatest opportunity of the centuries in making Christian America the Land of the Future. The vitality of the Roman Empire was so great that "it took Rome a thousand years to die." It is only our immortal faith that can make America immortal. With her Anglo-Saxon power of initiative, in a land numbering more than half of the Anglo-Saxons of the globe, with her

ability to overcome physical difficulties by land and sea, with her reverence for law and her power of organization, and with her pure faith, America combines the best of the Greek and the Roman and the Hebrew, God's three chosen nations of history. What has not little England done, since she assimilated Saxon and Norman and Dane, in becoming the mistress of the sea, and in planting her colonies in all the world, and in setting up judgment in the earth by the purity of her judges and the sanctity of her homes. Yet our America would contain sixty-nine Englands, and even of our fifty-two states and territories twenty-eight are each larger than all England. Palestine, Greece, and Italy, the three chosen lands of human history, could all be gathered into California alone, and then leave ample room for a fair-sized kingdom. If Texas were placed on the map of Europe, it would cover the capitals of England, France, Belgium, Switzerland, Germany, and Austria. And Texas is much smaller than Alaska. Our continent has become the pathway of the nations as we have turned the sea-barriers into bonds, and are uniting the great oceans to shorten the pathway of the world's navies, by our great southern water-front.

XXIII.

Never was there such a call for Christian zeal and liberality. We have not yet put forth half our strength. Shall not American Christians, like American explorers and civil and mechanical engineers, love a great undertaking? If other nations fail, then the greater reason that we should dig the Panama Canal. The richest nation in the earth, with the least national debt and share per citizen, with the largest territory and the greatest population, we have the greatest opportunity. We are spending more money in luxurious living than any other people; let us spend more for Christ. We are in our infancy as regards growth, but in our manhood as regards opportunity. We have more unhoused congregations than any other people, and fewer missionaries to work among the incoming millions. We need the gift of tongues to approach all these millions, as well as the tongues of fire to reach them with the gospel of our Christ and theirs.

Millions await our gathering them into places for religious instruction, and millions of children need to be led and taught *now,* if we would make them Christians rather than socialists and anarchists. "Christ valued in man only his humanity, not his outward distinction of wealth or birth or station. His possessions were nothing compared with himself or what he could become." Thus only can we reach and absorb and assimilate by our schools and churches and society the migrating nations. What has made the Anglo-Saxon victorious is his spirit of freedom, his domestic character, and his religious mind. Unless these are found, and found at their best among us, we are not girded for the future. Hegel well declared that "Christ's advent is the goal of all previous history and the starting point of all history to come." A nation without Christ belongs to the past, to the moribund or dead nations, and not to the future. Thank God for the Norse blood in our veins at such a time as this. Carlyle says: "The strong old Norse hearts had not time to tremble. They thought of Thor, who grasped his hammer until his knuckles grew white." Let parents and children of all tongues salute the flag, as do the Hawaiian children. Whether they be Hawaiians, Japanese, Chinese, or English, they are all Americans as they sing:

> We give our heads and our hearts to God and our Country.
> One country, One language, One Flag.

We cannot sing, "God save the King"; but we can sing, "God save America"; and we do. God save America, not only for our sake but for the world's sake, and that will be for Christ's sake.

Kansas City, Mo.